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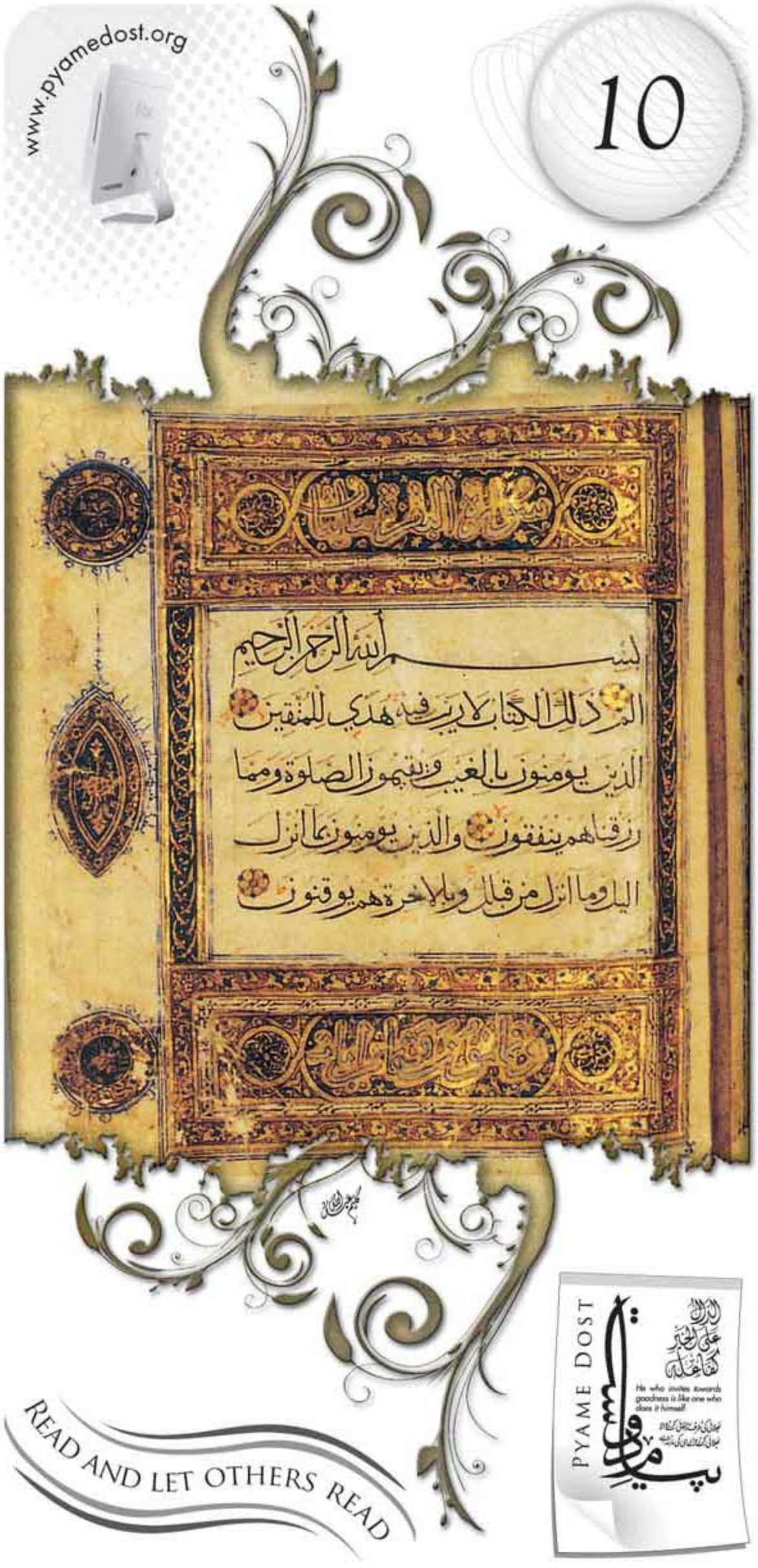

The Rights of The Quran on Muslims

In the Light of Quran & Sunnah

In the name of Allah, Most Gracious, Most Merciful.

This world has been created by Allah and we must live in it in accordance with His will. What then is the way of living in the world according to His will? Allah sent His messengers to provide an answer to this very question. These messengers explained to people in clear terms what Allah wants from them. The Quran is the authenticated collection of this Divine guidance. The person who wants to be included amongst Allah's loyal devotees and be endowed by Him with a share of His eternal blessings, should study the Quran, understand its meanings and make it a guide in his life. The Quran is the biggest blessing of Allah to humankind and it is that blessing which will benefit our Hereafter as well as our worldly life if we stay connected with it. It is the misfortune of Muslims that we have the admonition which guarantees us success in this world and the next, but we are unaware of its importance. Our example is that of a beggar who has a diamond in his begging bowl but is ignorant of its value and thinking it to be a piece of glass, he continues to go around begging from people. The main thing we need to do is to adopt a completely honest approach and understand the Quran's rights upon us. Having done that, we should be concerned with fulfilling them without delay and in the best possible way.

The Quran has five rights on us:

1. *To Believe in it.*
2. *To Recite it (Tilawah).*
3. *To Understand and Reflect upon it.*
4. *To Act upon it.*
5. *To Convey it to Others*

1. To Believe in it:

It must seem odd that Muslims are being asked to believe in the Quran, but you will understand this very easily if you keep this fact in mind that Eeman (faith) has two parts; one is professing it with the tongue and the other is to testify to its truth with the heart. Eeman is only complete if along with verbal profession, it is accompanied by conviction of the heart because if we believe in something with absolute conviction, then our actions will not contradict it. For example, we know with surety that fire burns and so a person does not put his fingers in the fire. As for we claim that we have complete belief in it, but our actions belie our claim and this proves that our belief is weak. Although we verbally profess that it is surely the word of God, but we are deprived of the wealth of inner conviction; otherwise the entire life of a person who is totally convinced, will also be according to the Quran. The way to bridge this gap is through the Quran itself.

When we are convinced that the Quran is the message of Allah and it has been revealed for our guidance, our relationship with it will undergo a dramatic transformation. We will then feel that there is no wealth greater than the wealth of the Quran and no blessing better than it.

If one reads the Quran and ponders and reflects upon it with the intention of searching for the truth, then all the veils will continue to be removed and one's inner being will be illumined by the light of Eeman (faith).

2. To Recite it (Tilawah):

The second right of the Quran on Muslims is that we should read it as much as is possible. Let us see why constant recitation is necessary:

A person's being consists of two parts; one is his physical being and the other part is comprised of his spirit which Allah has connected to Himself. Due to the fact that his animal existence has been made of earth, all of a person's necessities and requirement are fulfilled through earthly resources. The purer and better the nourishment from the earth, the healthier and stronger our animal existence will be. But because the spirit is not connected to the earth, its nourishment is not acquired from the ground but comes from the heavens in the form of Divine revelation. From this point of view, the Quran actually serves as food for our spirit and its tilawah (recitation) maintains and nurtures the spirit. The way we make constant efforts to keep our body healthy and fit, nourishing it with the best possible diet, it is essential to recite the Quran again and again to keep our soul invigorated. In the same way the human body requires constant nourishment to maintain its strength and build stamina, the soul requires the Quran for its nourishment and maintenance. So the Quran is not something to be read just once, but repeatedly, because if the Quran was something to be read and understood only once, then the Prophet (SAW) would certainly not have had the need to read it again and again. However, we learn from the Quran that the Prophet was repeatedly enjoined to read it again and again.

So the Quran is food for a believer's soul, the way to keep one's Eeman revitalized and the best possible and most effective way to counter problems and difficulties. Allah tells us:

"Say (O Prophet) the Holy Spirit has brought the revelation from your Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims." **(Quran:16:102)**

Every person who has memorized any part of the Quran should consider it his real wealth and capital and try to constantly increase it so that he can provide his soul with the maximum amount of quality

nourishment. Additionally, recitation should become part of our daily routine and should be done in the most beautiful voice possible. The Prophet (SAW) said:

"Beautify the Quran with your voices." **(Abu Dawood)**

3. To Understand and Reflect upon it:

The third right of the Quran is that it should be understood. The Quran is a book of guidance and it refers to itself as complete reminder and an admonition. A reminder is always about something which tends to be forgotten and something tangible is always useful as a reminder. For example, if a dear friend had gifted you a pen some years previously and you had kept it somewhere and forgotten about it; but when you find it you are reminded of your friend. In exactly this same way, when we become heedless and forget Allah, reading the Quranic verses reminds us of Him. Each sentence serves as a reminder and reflecting on the verses refreshes our remembrance of Him. This is why each verse of the Quran is called an ayah which means a sign, i.e. if we understand the ayahs of the Quran, it serves to remind us of our faith in Allah and our pledge to be His slaves. As a reminder is necessary for every person, Allah has made it very easy for every person to understand the Quran. Allah says:

"And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?" **(54:17)**

4. To Act upon it:

The fourth right of the Quran on very Muslim is that he should act upon it and make it the guide of his life. Reading and understanding the Quran will be more beneficial when it is acted upon. The part of a person worthy of respect and reverence is the intelligence which makes him superior to animals; but as there is also a possibility of it being led astray, revelation guides the intelligence. The Quran tells us what we should do and which deeds we should refrain from. The Prophet (SAW) said:

"He who treats what the Quran prohibits as permissible does not believe in it." **(Tirmidhi)**

We should read and understand the Quran with the intention that in all circumstances, we have to walk on the path prescribed by it no matter how much suffering we have to bear and no matter how many sacrifices we have to make. Without doing this we cannot fulfill the right of the Quran to be acted upon. According to a learned person, there are some readers of the Quran who do nothing but invoke curses upon themselves when they read the Quran. If they are liars, then on reading in the Quran, *"Who does more wrong than those who invent a lie against Allah? .... Behold! The curse of Allah is on those who do wrong."* **(11:18)**, then this curse is upon them. Similarly when

they read the applicable parts of the Quran related to not giving due weight and measure in business, backbiting, harsh speech etc, they become deserving of the most severe punishment. When we look at the life of the Prophet (SAW) and his companions we feel that the Quran had become a part of their very existence. Their every action testified to the fact that they really considered the Quran their guide and made their wills totally subservient to Allah's commands given in it. The Prophet (SAW)'s character according to a hadith was the Quran itself. The lesson for us in this hadith is that if we want to lead our lives according to the Quran, we have the best example of it in the life of the Prophet (SAW). Following in his footsteps is the way to act upon the Quran. However one should also remember that efforts to obey all the commandments of the Quran, rather than selecting a few, are necessary for success in both this world and the Hereafter. The misguidance that started in the Jews was due to acting upon only part of the instructions of the Torah and disobeying many other commands for which Allah reprimanded them in harsh words.

"Then is it only a part of the Book that you believe in and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what you do." **(Quran 2:85)**

The real cause of the humiliation and degradation of the Muslims today is that we have practically abandoned the Quran. We act upon some parts of Allah's commands, but go against or ignore the rest. In fact, we are heedless with regard to the Quran to such an extent that we do not even bother to find out the guidance and instructions given in it. If a person starts the practice of making the Quran his guide and allows it to lead him, then he will remain steadfast on the straight path and gradually, he will increase in guidance. If a person knowingly does not act upon the Quran then it is a serious crime and its biggest punishment is in the form of being deprived of inspiration and guidance from Allah. So the best way of benefiting from the Quran is to acquire knowledge of it, at the same time implementing it in one's life i.e. actions, habits and behavior, thus ensuring that it eventually becomes a part of one's character. If not, there is the danger told to us by the Prophet (SAW):

"The Quran is a proof on your behalf or against you." **(Muslim)**

Be careful lest the Quran bear witness against you on the Day of Judgment.

5. To Convey it to Others:

The last right of the Quran is that one should not be content with just reading, understanding and acting upon it. It is a Muslim's responsibility to deliver Allah's message in the Quran to others and

this is applicable for all times. If we Muslims do not convey the Quran to the whole world then who will? Our Prophet (SAW) was the last Messenger of Allah and as there will be no more Messengers till the Day of Judgment, it is the responsibility of the Muslim Ummah to deliver the message of Allah to those who have not received it.

For 23 years, the Prophet (SAW) continuously fulfilled the responsibility of its propagation and this was not an easy task. It required a lot of hard work and commitment. He (SAW) bore a lot of difficulties in this path with patience and constancy and continued his mission. In his Farewell sermon, he asked his companions to first bear witness that he had delivered the religion and message of Allah to them, When they affirmed this in a loud voice that they would testify to the fact that he had fulfilled his duty of propagating Allah's message, he (SAW) said:

"It is incumbent upon those who are present to convey this information to those who are absent." **(Bukhari)**

This means that after having fulfilled his mission, he has handed over the responsibility to the Muslim Ummah for delivering Allah's message to all humanity till the Day of Judgment. He (SAW) said:

"The best among you (Muslims) are those who learn the Quran and teach it." **(Bukhari)**

It is incumbent upon every Muslim that in accordance with his ability he should deliver the message of the Quran to his relatives, neighbours and people at all levels of society. The best way of inviting anyone to Islam is to familiarize them with the Quran. Allah tells us:

"So admonish with the Quran such as fear My Warning!" **(50:45)**

Scholars should propagate the teachings of the Quran to everyone and people should assist them in this task, publicizing and distributing their video, audio and reading material and learn it and teach it others.

This Book, the Quran has so much importance that for people who hide it, Allah has issued a severe warning. Allah tells us:

"Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the Book, on them shall be Allah's curse and the curse of those entitled to curse. Except those who repent and make amends and openly declare (the truth) to them I turn; for I am Oft-Returning, Most Merciful."

(Quran 2:159 -160)

May Allah bestow upon us the ability to fulfill this responsibility. Ameen

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